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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

BORDERLAND

So near to life are we,
That we might kiss the feet of God almost,
And hope to dwell upon the quiet coast
Of His serenity.

So near to death are we,
That God might quench us ere we had begun,
Dash on most distant stars his happy sun
In blank obscurity.

So dear to God are we
That he will guard our ways whate'er befall.
Our illmade coracle in calm or squall,
Sails on his charity.

—*Conningsby William Dawson.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX | THURSDAY, JULY 4, 1907 | NUMBER 18

HEROES.

One dared to die. In a swift moment's space,
Fell in War's forefront, laughter on his face.
Bronze tells his fame in many a market-place.

Another dared to live. The long years through,
Felt his slow heart's blood ooze, like crimson dew,
For Duty's sake, and smiled. And no one knew.
—Hilton R. Greer in July Cosmopolitan.

A genuine and commendable philanthropy is being carried forward by the Philadelphia School for Nurses, reference to which is made elsewhere in this issue. What Mother Bickerdyke did on the battlefields of the civil war, in a most heroic ministry, has in a small way been repeated in a thousand communities. We commend this open door to self-reliant young women seeking a field of service.

A flat rate of two cents a mile on all railroads is now in effect in Illinois, and is being introduced into all western interstate business. Wisconsin roads are allowed to charge two and one-half cents, though any one can buy a five hundred mile book for ten dollars. It seems probable that all western roads will voluntarily reduce fares to the two cent rate and that they will still make large incomes.

Recent discussion of the plans by which Mr. Walter Wellman expects to reach the North Pole in the airship now at Spitzbergen, has undoubtedly aroused more faith in his undertaking. Such an airship as he will use certainly has been guided successfully for a great distance and there seems no inherent reason why he could not reach 90° north latitude thereby. We hope he will do so if for no other reason than that such courage, energy and money can henceforth be used in more humanitarian ways.

The action of the Russian people in the face of the autocratic dissolution of the Duma is worthy of serious study. The Czar has again broken his most solemn pledge and given notice to the world that no reliance is to be placed on his official decree. It is apparent that Stolypin is now in the saddle and ruthless autocracy will ride rough shod over all popular rights. Only one result can be foreseen. Arbitrary authority cannot long maintain itself even in Russia. An irreconcilable conflict is on, and the day is not far distant when the "Little Father" will be only a name in Russian history.

The spectacle of Governor Vardaman of Mississippi going forward to the altar in a recent revival meeting, and last Sunday the public agreement of Thomas P. Barr and former Mayor Wm. Hemmingway at the same place—an open air auditorium in Jackson, Miss., where Evangelist J. O. Cates was preaching—to shake hands and drop the long standing feud between them, seems to give easy proof of the value of the old time evangelism. But the proof is far too easy, and the conclusions too sweeping. What is demonstrated is the fact of conscience, the duty of brotherhood and the real value of religion in human life. As to salvation after death absolutely nothing is even adduced, but the tremendous significance of the church and the preacher, and of religion as the supreme dynamic in history,—this is justifiably inferred.

He who desires to understand the fundamentals of Christianity, or to distinguish the local from the permanent, cannot afford to miss reading the volume on "Christian Origins" by Professor Otto Pfleiderer of Berlin University. While of course Dr. Pfleiderer writes from the standpoint of the modern liberal school, of which he is a conspicuous leader, his discussion of historic facts, from Socrates down through all the Graeco-Jewish philosophers, by whom Christianity was so largely influenced, cannot fail to be of profit to all sincere students of the truth. The discussion of Jesus and his followers is particularly noteworthy. Our readers will appreciate the arrangement we have made with the publishers of this volume, whereby we offer it free with a new subscription to UNITY, as per announcement elsewhere.

No more instructive commentary on the "miracles" of Bible story can be found than is contained in the achievements of modern science. Many of the so-called miracles of Jesus have been duplicated in modern times and there seems reason for believing that we have not yet reached the limit of human ability. Dr. I. J. Eales of St. Louis ate no food during the month of June, and apparently suffered no physical harm, but rather asserts his mental and physical condition is unimpaired. Several instances of the same kind have been reported extending over forty days, and many authentic cases are on record of the power of mind to overcome physical ills. The only serious charge to be brought against the Christian Science healer is that he credits all results to faith and prayer and then proceeds to sell the gifts of God! If the science healer would first admit that he has no more

power with God than any other child of the infinite, and then would become a genuine philanthropist anxious to help everyone and to work with all his fellows, asking only such "living" as other Christian missionaries get, he would no longer be the outcast and the unapproachable among all the religious forces of the day.

One of the pathetic results of the wholesale fraud and graft in connection with the Pennsylvania Capitol building has just come to light in the story of George Gray Barnard, American sculptor, said to be regarded by many European critics as the greatest in the world today—who worked for nearly five years on a monumental scheme of statuary for the building on the original promise of a $700,000 contract from the architect, Joseph M. Huston. According to the press report the long story of unvarying mendacity on the part of Huston finally culminated in a written contract for $100,000 of which only $75,000 has been paid, and some verbal contracts easily repudiated. Most of the plaster casts prepared by the sculptor are still in France not yet transferred to marble, but are declared by French critics to be the masterpieces of the century. Mr. Barnard has presented a modest plea to the investigating committee for money enough to put a few of the statues in the capitol of his native state; he does not even ask reimbursement for his years of toil or his expense in hiring workmen whom he finally paid by peddling antiques in France. Apparently Pennsylvania politicians have no difficulty in choosing between beauty and the beast.

"Come out to the middle west and we will convert you into optimists," is the message Pres. Jas. B. Angell, the grand old man of Michigan University, and one of the leading educators of America, sends to the pessimists of the East, who are inclined

> "to doubt our democracy, our financial virtue and our political morals." "All my life has been spent in university work, and it is because I have seen and known the young men that our institutions turn out that I am so much of an optimist." "Our universities are giving more attention to teaching a man's duty to the public welfare, his responsibilities as a citizen and his obligations to the state. We have reversed the old order of political instruction, and instead of beginning at the top we start at the bottom with the specific subject of municipal government. Departments dealing directly with municipal problems have been created, for it is in city life that our great reforms must be inaugurated so that they may spread through the entire fabric of government."

There is undoubtedly an important place for the small college and most men who have attended one of the New England colleges or have been to Beloit, or Knox, or Iowa, prefer to send their sons and daughters to one of the "Christian" colleges for undergraduate instruction. None the less is it manifest that the great educational problem and the future of the nation is to be solved in the university, and with such men as Angell, Northrop at Minnesota, James at Illinois, and others of similar faith and leadership, to guide the training of young men and women, there is good reason for the largest optimism.

Commencements

The writer has been in attendance on half a dozen commencements within the last three weeks; heard Baccalaureate sermons, some excellent new addresses giving very old advice; prize debates, aiming to settle several twisted puzzles in politics, sociology, and finance—more particularly international problems; and then a somewhat dreary lot of erudition, of no earthly use after commencement day. We do not remember a single commencement oration worthy of publication. Is there any good reason why school life and real life should be in any marked degree dissociated? Is it not possible to so arrange matters that the boys can look over into actualities occasionally—what in loose parlance is called business? The change is too much like a plunge. We notice that men of affairs rarely go to listen to these utterances. The audiences are over nine-tenths women and children.

A grammar school principal enters his protest by calling commencement "a delicious fake." It has this charm, that on the stage we have seats for numerous members of the Board of Trustees and other prominent citizens; where they look wise—as long as they can keep awake. Our high school graduates are only from ten to twenty per cent of those who are enrolled. Should we not show to the public what we have done for the eighty per cent of less bright fellows who dropped out by the way? We do not mention these; we simply let them drop, and scrabble their way through life as they can. Instead of treating the public to an exhibition of rather mushy wisdom, "why not, on commencement day, give the people a real, live, up-to-date talk on educational affairs?" Suppose the wisdom, which certainly has not got beyond the budding state, should be swapped for an annual presentation of educational progress. Of course we cannot get on without some sort of commencement; we live on tradition too intricately. But while accepting the dear old festival, why not utilize it; why not modernize it? These unimportant graduate addresses are not a just exhibit of the intellectual status of the speakers nor are they a fair exhibit of the present status of education. Certainly a college boy, with a rational and well digested course of study, should at twenty-two years of age have a thorough comprehension of some of our practical problems. He ought to be more than a kindergartener on the swift chasing events of the present day. If he has opinions of his own let him express them. "That is not always expedient," adds my carking friend, the high school principal.

But even he is less drastic than some of the daily papers. One of these, speaking for the Northwest, insists that Commencement belongs with spinning wheels and old flint lock muskets—curious, but useless. "It was never the best feature of education; it is now the worst." The expense is a hardship on the parents; the prominence given to a few graduates is unwholesome; the heartburning of the unsuccessful should be avoided. We have outlived the idea—long ago—that

school life ends at any point. Do away with rehearsals, excitement, and run your school snug up to the last hour on lines of honest work.

The writer, however, has hugely enjoyed a procession of gowns and mortar boards. It was funny, funny as a circus. It was announced that for the first time the Trustees of X college would parade in regimentals. Dignity was not to be thought of in the exhibition; it was simply absurd. Part of the procession was excessively awkward, red-faced and nervous. The gowns got between their legs. One stepped on his unaccustomed toggery, and plunged into his predecessor, who was positively grounded. It was charmingly antique; a sort of Pompeiian show. Every man was perspiring at his best. Yet it was Oxford, and Oxford just now is taking some of our best boys to its heart—to make them still more medieval than we can make them.

The writer attended the commencement exercises of one woman's college. It is exceedingly comforting to call it a woman's college; not ladies mark you. Modern education ought to make women; society can manufacture ladies. It is a wonderful revolution, since 1835, when Asa Mahan opened the first college halls in America to women. Now girls can compete in half the universities and colleges of the land, and they take a good share of the prizes. But wherever the editor went he had great difficulty in hearing what these young women had to say. He remembers just one who enunciated her words so that they would be heard throughout the hall—without screeching. Has Nature failed to give them adequate carbon eliminators? Certainly they cannot oxygenize their bodies with such feeble inspiration. A woman need not have a masculine voice, at all, in order to breathe fully and enunciate clearly. At any rate an educated woman is not educated until she can express her knowledge to the public—although her public need not be always a church or hall. However, here the Oxford makeup was not only appropriate but delightful.

Looking over the catalogs, notably those of private schools, we found courses in Latin and Greek and similar studies, invariably preceeding those concerning every day life. How would it look to bring American life and American literature to the front? Would it lessen the patronage of Yankee parents? Imagine something of this sort; a course in American history, emphasizing a careful study of the foundations of the Republic; a study of the works of Thomas Jefferson and John Adams; the creation of the Constitution; comparative studies of democracies and autocracies; an outline history of the students' own state. To this might be attached a thorough study of American literature, and familiarity with those who have done the making of our intellectual life. About Latin and Greek we might say, what President Hyde says of Hebrew in our theological seminaries, that at present these languages are positively deadening bright boys. One hundred years ago they were part of current culture; they kept a man in the swim; now they leave him out of touch with his age. Latin ought to be taught, if at all, as a living language, and reckoned as an integer of the English. Why should a young man be compelled to spend his best years in getting a very superficial knowledge of classics—without enthusiasm, and without practical results? The lower schools complain that they are compelled to retain the old curriculum in order to hold their position as "preparatory." College traditionalism is still strong enough to link our schools to the past more than to the live present.

The extraordinary increase of cost in our higher institutions is not due to increased cost of necessities, but to luxuries and waste, and less willingness for self support. Not one boy works his way through college at present where twenty did it fifty years ago. Over three-fourths of the recent classes have graduated heavily in debt; as the Dean of one of them said, "mortgaged for twenty years." This means mortgaged during those years when a young man should be most free—free to marry and educate his children. The cost of a single social function, in a college of about two hundred, was, in 1906, over five thousand dollars; or nearly thirty dollars apiece for every student in the college. The cost of athletics in the same institution was over five thousand dollars. Lodge expenses have gone up to three times what they were ten years ago. Room rent is about one hundred dollars per year, where it was formerly free. Increased cost of education is inevitable. A professor puts it "The German university looks to education; we are looking to the accompaniments."

Meanwhile there is a notable stability in salaries; hardly any increase for the last thirty years. Many of the best scholars as well as hardest workers get on with twelve hundred dollars a year, while few go above two thousand. There are imposing chemistry and biology buildings, in which half paid chemists and biologists go through a compulsory routine. There is nothing to inspire them; for the system is as bad as the pay. Original investigation scarcely exists in our American colleges. However, there are tokens everywhere, of a revolution, or at least an evolution in American education. Industrialism is heard everywhere knocking at the gates. It is already holding its Commencements; but for the most part by exhibiting what can be done with both hand and brain, rather than what can be said about it.

E. P. Powell.

An Apology

This is an age of rapid transformations. Last week both the copy and "proof" had an editorial entitled "An Utilitarian University," but between proof and press a great university entered the "Unitarian" fold! The printer's "devil" offers humble apology to the editor and the university. A printer's devil is not past redemption and there are indications that even one with such unitarian tendencies may "rise on stepping stones" to heights of clearer vision.

THE PULPIT

"The Place of Moral and Religious Instruction in Public Education."

ADDRESS BEFORE THE CONGRESS OF RELIGION, MADISON, WIS., APRIL 30, 1907, BY RABBI SAMUEL HIRSHBERG, MILWAUKEE, WIS.

"Thy reverence for thy teacher should be even as thy reverence for God."

"The world is sustained only by the breath of the children in the schools."

"A city without schools shall not be permitted to stand. That city which fails to make provision for the education of its youth shall ye destroy."

"Rabbi Ami and Rabbi Assi were once dispatched as a commission by the head of the Sanhedrin, Rabbi Gamliel, to inspect the public institutions of Palestine. They came to a certain place and inquired for the chief guardians of the city. They were referred to the chief of police and his subordinates. 'These,' said they, 'are not the guardians of the city, but rather its destroyers. Lead us to the teachers and the children who sit at their feet, for these are the real, the true guardians of the city!'" (*Gleanings from the Talmud.*)

We are disposed to take this matter of public education in our day, and especially in our land, as a matter of course. We accept it as the natural and appropriate duty of society, or society in its organized form, the government, to look after and provide for the education of the people. But have we ever stopped to reflect why this should be society's or the government's affair and duty? What is there in the essential nature of things that invests it with the right and authority to take upon itself such a task?

At first glance it would appear that the assumption of such a task by society involves an invasion and abridgment of the personal rights of the individual. Education does seem inherently and primordially to be a purely personal concern. It does seem to be the natural and inalienable prerogative of each individual to determine and elect for himself whether he is going to be educated or not, and if so how much or how little, and when and where and how and for what length of time, or if he be a minor and too young to exercise such option for himself to have such option exercised for him by his parents or guardians, but scarcely by anyone else.

What, then, is it that empowers and justifies society to step in here and assume regulative control? What reason or ground can it have, what end and what purpose which warrants its undertaking the provision for and the arrangement and direction of the method and measure of popular education?

The answer, perhaps, is best set forth in the remark one of our men of letters is reported once to have interposed in a discussion at which he had sat by for some time as a silent listener. The discussion centered about the greatness of this country, and incidentally drifted to the question of the protective tariff and the part it had played in achieving and promoting that greatness. One of the speakers was especially loud in his praises of this form of tariff and the benefits it had brought the country and especially his section of it. Most enthusiastic was his description of the mills and factories and industrial enterprises of other kinds it had called into being. To him our man of letters turned, and quietly and with just the mildest tinge of irony in his voice remarked: "That is all very well, my friend. I am delighted to hear of all these flourishing industries, your mills, forges, warehouses, factories; but tell me, do they not turn out any men down your way?"

"The turning out of men!"—right here in these words we have expressed the chief interest and purpose and correspondingly the chief, the sole and exclusive justification on the part of society for busying itself with and assuming charge of such a pre-eminently private concern as the education of its members.

Many is the only creature that requires for the complete realization of the possibilities of his nature, the complete finding of himself, the complete success of his being, a systematic course of instruction and training, a course at that which is never finished, but extends throughout the entire length of his days. The average animal, except, perhaps, so far as physical strength and stature may be concerned, is as fully proficient for what nature intends and designs it to be and do, almost from the very first moment of its birth, as it ever becomes. The little chicklet just out of its shell begins to scratch and peck away at the ground for its food just like its elders. It needs but very little instruction, if any, to enable it to do this. The bird, the little fledgling but a few hours old soon acquires, without any apparent teaching, the use of its wings and the ability to cleave its wav through the air and sing the song it of itself finds in its tiny bosom. The beaver, but a short while within its natural element, sets to work apparently wholly automatically, of its own determined choice and self-taught design, and builds its house and dam with a dispatch, a nicety and a skill rivaling that of the eldest of its fellow denizens of the brink of the waters. Education, training, have certainly very little to do with the ability these evince to do these various things assigned them by nature, and it is doubtful whether education, however prolonged, could in any wise enlarge or improve upon these abilities or make out of any of these creatures any more or better or higher order of creature than it is. It is more than doubtful; in fact, it is quite a well established fact of scientific observation, that thousands upon thousands of years of existence, of training and practice have not developed a finer order of fowl or bird or beaver today than each has been at any previous period of the past, nor have enabled them to secure their food in any more effective way or essay a higher or farther flight, or sing a sweeter song, or build a more substantial and symmetrical nest, or dam or other place of retreat.

But with man throughout his history it has been entirely different. Man has had to be taught, to be trained, to be educated, to be and do almost everything which he is and does. We know how he has to be taught and with what difficulty and patient pains-taking and pains-suffering, even such a simple and easy thing, as in our maturer growth we regard it, as walking. How many a trip and fall and bump and bruise must the child suffer before he can acquire successfully this mode of locomotion nature has meant for him? And so it is with all the other powers and faculties of man's being. The proper use of each one of them is a matter of education, more or less extended, with him.

And education, moreover, as it has proceeded with him has succeeded in progressively improving him, in making the more and the better man, in creating a finer and a nobler type of his kind out of him. It is the tritest of commonplaces to remark that man today is tremendously, immeasurably the superior of what he was when originally he started out upon his career

on earth. Scarcely conceivable as of the same type of being is that wild, savage creature, roaming the forests, consorting with the beasts, dwelling in caves and lairs of the rocks, knowing nothing of the uses and properties of anything, with no language save a raucous cry, and man as we see him today, so distinguished of appearance, so dignified of carriage, dwelling in his fine mansions, apprised of so many of the secrets, holding dominion over so many of the forces of nature, the master of so many and such euphonious and eloquently expressive languages! And nothing else than education, the continuous process of training throughout the ages has done this for man, has produced this marvelous contrast betwen the human being as he was at the outset of his career and the human being as he is at the present moment, and so correspondingly there can be no predicting, no fixing of a limit to the further heights and largeness of being, to which the processes of education continued in the future may not transport and elevate him. Man has become, does become and must ever continue to become the *more* of man, with and through education.

And Society then, taking over the work of education, can do so only as already indicated, on the ground of the intent and purpose "to turn out men," and men at that growing steadily toward the completion of manhood, "the more of manhood," for the tasks that constantly await them. President Eliot of Harvard University expresses this purpose in these terms, "The real object of genuine republican education, to my thinking," says he, "is the discovery and development of the inborn capacities and powers of each individual, and the increase through increased efficiency and serviceableness, of his happiness, of his enjoyment of the solid, human satisfactions, health, productive labor, and social and domestic life. The Commonwealth, in all provisions for education, should incessantly regard the individual. It should seek to discover every gifted individual, to lift him out of the ordinary mass, and to give him free play for his powers. . . . Its object should be to increase the efficiency of each unit, and thereby of the whole mass. The public power should promote individual efficiency." Society, it is the view here stated and we agree with it, finds its only right and authority for educating the individual in the enlarged capacity and efficiency which it thus imparts to him to render the most serviceable account of himself,—incidentally it may be for his own satisfaction and benefit but ultimately equally so for society's own good. Man is an economic and political factor in society, and education helps him to become apt and able to his utmost degree as such a factor; hence the interest and duty Society takes to itself in educating him.

It is obvious that whatever the sphere of life a man may enter, a trained intelligence is demanded of him, and more and more demanded of him as the world progresses and its affairs and the intercommunications and requirements of man from man become the more varied and complex. This is palpably so of men in all professional callings. A trained intelligence is a sine qua non for the clear perception and successful performance of the duties and services of these callings, whatever they may be. And it is becoming likewise equally palpably so of men in all industrial and commercial callings as well. More and more of a draft is being made with each day upon the skill of mind and hand, upon readiness and clearness of thinking, dispatch and dexterity of action in the transaction of mercantile business and the operations of industrial enterprises. Machinery, moreover, requires expert mechanics for contriving it, and skilled hands for running it; labor must be intelligently organized and intelligently directed; masses of men working together must know how intelligently to cooperate, if the world's work to be done, and properly and capably done as the world has a right to expect it.

Again it is obvious that citizens' participation in the affairs of government, particularly in a land like this, presupposes intelligence, and no low grade of intelligence at that. The remark was made in vexation at the time of the proposed extension of the suffrage in England by an intense opponent of that suffrage. "Now must we educate our masters." But uttered in bitterness, that remark contained none the less a vast volume of truth. People who in whatever measure have a hand in the administration of the concerns of state, must be educated, would they be alert to a sense of the responsibility this involves. They must be able to think and reason, would cast the right sort of ballot, and choose the right sort of men to represent them, and guard and preserve for them the interests of the commonwealth. Society then acts from an advised and sagacious self-interest when it provides through the means of public education, which it encourages and even enforces, for an enlightened and intelligent citizenship and a skilled and trained craftsmanship in all lines of commercial and industrial endeavor.

But man is, after all, something more than an economic and political factor in society. He has other sides to his nature than those which are calculated to make a mere vote-caster or bread-producer and bread-winner out of him. He has a moral side to his nature a power and faculty of perception and discrimination between a right and wrong, an honesty and dishonesty, a justice and injustice, an altruism and a selfishness of conduct. What now is society's duty in providing for the education of this side of man's nature; or has it any such duty here?

It is an exceedingly delicate question, I am aware, that I am thus raising.

We know that for the most part there is but little provision, which can at all be regarded as systematic and methodical, for the moral education of our youth in our schools. Such education, aside from the personal influence that the teacher himself by the subtle force and communication of his own individuality exerts, or by the occasional drawing of a moral lesson from, or the occasional indication of the ethical bearing of, some subject or question which is up for discussion, is pretty largely neglected or avoided. And yet what form of education could be more important or essential for the established well-being of society? Society surely by the same right and authority by which it assumes to take in charge and exercises oversight over the mental training of its youth, is empowered to take in charge and exercise oversight over its moral training as well. It is of decided social advantage—does it urge?—to have a mentally well-instructed and disciplined youth; equally so and more so, is it that it should have a morally well instructed and disciplined youth.

Society then, I hold, owes it to itself to incorporate in the schools it maintains, regular, well thought out and defined courses of instruction in morals; nor, preacher of religion that I am, do I see any difficulty or objection for the side of religion that is sane and tenable, which could be offered against the incorporation of such courses of instruction in our systems of public education. Morals, to my mind, can be taught

entirely independently of religion, or any one's religious prepossessions. There a whole host of ethical ideas and precepts that men of all faiths and of no faith, hold and share in common. Deriving their sanctions for many from religion, they derive their sanctions equally as much for many others, and scarcely less in the final analysis for all, from the reason, the common sense and judgment and common experience of humanity. The uniform opinion, the consensus of mind of people universally, obtained from their own and the race's general experience, is that certain things are right and certain other things wrong, and religion but serves to clinch the conclusions of that experience. It is perfectly feasible then, to my thinking, involving no injustice or offence to the conscience or scruples of any persons of whatever sect, to make instruction in all those things upon which the moral thought of society at large is a unit, a part of our system of public education. There have been great moral teachings propounded by men of light and leading all over the earth, and the enlightened world at large as it reads and reflects upon these teachings, must be moved to an instant concession of their beauty, their nobility, their grandeur and truth. If, then, a text book for moral instruction be required, let these teachings from whatever source they may have proceeded, from Jew or non-Jew, Christian or Pagan, believer or unbeliever, from the Greek Socrates or Plato, the Roman Epictetus, or Aurelius, the Chinese Confucius, the Hindu Buddha, the Parsee Zoroaster, the Arab Mohammed, the Catholic Thomas á Kempis, the Protestant Martin Luther, the infidel Robert Ingersoll, the agnostic Felix Adler, the Jew Moses, Isaiah, or Jesus, let these teachings be gathered up—the best, the finest, the most truthful of them, for truth is truth the world over, no matter by whom spoken—and compiled into a book by men of proven competence and demonstrated authority for the task. Let no name of author or originator be attached, to carry the weight of an extraneous appeal or prejudice for or against the teaching to the mind of the student or teacher. Let each, strictly anonymous, stand exclusively upon its own merits, independent of who may or may not have uttered it, for each teaching in the truth it incorporates is all-sufficient in itself, needing no outward help, to carry the weight of conviction to the moral thought and sentiment of men.

But endorsing thus moral instruction by society's agencies of public education, what have we to say about religious, spiritual instruction. May we give this the similar endorsement for being taught by society's agencies of public education? Our answer, most emphatically, is *by no means!* We stand unalterably for an absolute non-sectarianism and complete secularization, the complete separation of all public educational institutions from everything that savors of religion or ecclesiasticism. We stand unalterably for that principle which is slowly conquering everywhere, and recently has established its triumph in France, the principle of the absolute divorce between church and state.

We know that attempts are every now and then being made on various plausible grounds and pretexts to inject religion into our public schools. We know that Bible-reading, the singing of sacred hymns, and the recitation of prayers are indulged in in some places as a part of the regular school exercises. We know that on several occasions during the year celebrations are held in almost all of our public schools in honor of festivals, which while in their original character as great nature festivals, instinct with a message of good cheer and fellowship for all the members of the human family, must appeal to the fraternal sentiment of men of all faiths, yet cannot for all that be dissociated from a peculiar, and in most quarters, a very essential religious significance, which has come to be attached to them, overshadowing and subordinating every other.

But all of this, when we regard it closely, is contrary to the fundamental spirit and principle of the public school, and the constitution of this land, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The public school is intended to be a great uniting and consolidating, and not severing and disjoining, agency amidst the people. It is intended to stand foremost among the forces making for a great common democracy in life, thought and sentiment, relegating out of the consciousness as far as they can be put all the differences and distinctions between man and man. Religion, however, with its many varying and contradictory interpretations, is an agency of separation and division among people. While men may unite in a common endorsement of moral principles, there is but slight ground where they can all in common join and stand in their endorsement of what are known as strictly religious principles. It is further to be recognized that while a man who is an immoral man, a man without morals, is a menace and danger to society, the same thing cannot be said of the so-called irreligious man, the man without religion. The irreligious man, or, perhaps I should better say, the unchurched man, for according to my interpretation of the terms religion and religious there is no such being as an absolutely irreligious man, the unchurched man may be as useful and as worthy a member of society as his neighbor who ranks as the most pious and godly of men. Religion, then, and especially a particular form of religion, it is patent, cannot be taught without serious injustice and offense to the scruples and convictions of some part of the ownership, society, to which the schools belong. The schools belong to the whole of society, and not to any special part of it. They are to serve the common interests of the whole of society, and not the special interests of a particular fraction of it, however large or however powerful in numbers. They are public schools, schools of the public and for the public. Let us see and insist that they are kept ever so and remain so.

"If you travel through the world well, you may find cities without walls, without literature, without kings, moneyless and such as desire no coin; which know not what theatres or public halls of bodily exercise mean; but never was there, nor ever shall there be, any one city seen without temple, church, or chapel. Nay, methinks a man should sooner find a city built in the air, without any plot of ground whereon it is seated, than that any commonwealth altogether void of religion should either be first established or afterward preserved and maintained in that estate. This it is that containeth and holdeth together all human society; this is the foundation, stay, and prop of all."—Plutarch.

"Thou hast made us for Thee, and our heart is restless until it finds rest in Thee."—*Augustus.*

"Breathes there a man with soul so dead
Who never to himself hath said
This is my own, my native land?"

—*Scott.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

A Story Without a Moral

"I am just now sending out a letter in reference to the Congress contribution," writes a Congregational pastor, "and hope to send you by the first of the month at least as much as we did last year ($100)." A later letter assures us the full pledge will be met. Reference is made to it here for the purpose of a very delicate hint to some of our other friends, in Congregational churches or elsewhere, that our treasury is still open and its needs unsupplied! Many very cordial expressions of the Congress have reached us for which deep gratitude is felt but the time is coming when even such a corporation as the Congress will need to play hide and seek with subpoena service—or pay board bills!

From a Recent Sermon

The Church should be the Clearing-House of Democracy for religion and morals and social differences. In the truly Christian Church the rich and poor meet together on the simple ground of their common manhood. Here the young and the old, the ignorant and the wise, the experienced and the innocent come to pool their gains and their needs, and to receive from one common Bounty.

The ballot, the public school, and the church are the safeguards of democracy. At these points men meet on a common level. If the church can be true to its mission, it deals with man's deepest nature, and covers all the years of human life.

The power of the church is not political nor financial, and is never meant to be. It has no votes to deliver, and no money dividends to declare. It is concerned with the quality of the men, as rain and sunshine are related to apples. With money you may buy the tree and the ground whereon to plant it, but you cannot grow apples without the dews of heaven, nor ripen them without the sunlight. The quality of our churches tells how much the age knows about manmaking. WALLACE M. SHORT.

Kansas City, Mo.

Win Success in Nursing

Nursing the sick is perhaps the most attractive field for the ambitious woman who would win success and make the most of life. It is a refined occupation. It gives skill to the hand and grace to the heart. It is the best paying occupation now open to women, and presents an ever-widening field of opportunity. The call for nurses is a world-wide call. It is the one calling which is not overcrowded.

The demand for skilled nurses increases with the years. Thousands of young women have the natural graces of the skilled nurse, but have never had a chance to cultivate them, and so have been prevented from improving their own condition and blessing the race. But a new day has dawned. Large hearted philanthropists have opened wide the door of opportunity at the Philadelphia School for Nurses, 2219 Chestnut Street, Philadelphia, Pa. A Two Years' Free Course has been established at this Institution, wherein the student is provided with room, board, laundry, nurse uniforms, and all the refinements of a good home, with suitable training, instruction and actual nursing in the homes of the poor and among people of moderate income, and at the end of the Course the student's fare home is paid.

The Term can be shortened to eighteen months by a Course of six months' reading and study at home—a course which is very valuable in itself. Hundreds of young women, scattered all over the country, are started in the work, becoming not only self-supporting, but a boon to their respective neighborhoods.

A Short Course is also provided for the woman who wishes to quickly prepare for self-support and a substantial income. Enrollment is now in progress for a class of four hundred students in the Resident Courses next year. Young women from the smaller towns and country districts are favored in the distribution of scholarships, with a view of conveying hospital knowledge to all rural communities.

The Ethical Revival

Grafting is no longer good form. Honesty is getting mighty popular. How long can its vogue be maintained? That question in one form or another is pressing just now upon a great many minds. Thousands of observers ask themselves or one another whether the bosses are beaten for good, or whether there has been achieved no more than a change of bosses. The general impressions of Joseph Folk on the subject ought to command attention. They are very deep and very hopeful. As quoted by the *World* just before election Governor Folk expressed the conviction that the moral wave that is sweeping over this country is of a degree of power the like of which has not been seen since the coming of Christ, unless it was in the Lutheran reformation. This opinion of Governor Folk is based on what he feels, on what he reads and hears, and on what he has observed this year in the course of travels that have extended to the Pacific coast and into the South. Religion, he says, has entered into politics. A new patriotism, of the heart rather than of the head, has been aroused. He predicts that before this movement subsides all monopolies will be wiped out. "The purchase of votes," he says, "is becoming impossible, and the movement will extend into the most intimate relations of life, and will effect the most tremendous reforms."—*The Open Door, Appleton.*

THE BOOK TABLE

Books Received

THE MACMILLAN COMPANY:

"How Doth the Simple Spelling Bee," by Owen Wister. 99 pp. Price, 50 cents.

"Christianity and the Social Crisis," by Walter Rauschenbusch. 422 pp. Price, $1.75, net.

"The New Theology," by R. J. Campbell. 258 pp. Price, $1.50, net.

"The Spirit of American Government," by Allen Smith, LL. B., Ph. D. 402 pp. Price, $1.25, net.

"Classroom Management," by William Chandler Bagley. 315 pp. Price, $1.25, net.

"Shakespeare," by Walter Raleigh. 223 pp. Price, 75 cents, net.

"The Coming of Philibert," by Sara King Wiley. 163 pp. Price, $1.25, net.

"Individual Training in Our Colleges," by Clarence F. Birdseye. 434 pp. Price, $1.75.

"Freedom in the Church," by Alexander V. G. Allen. 223 pp. Price, $1.50, net.

A. C. MCCLURG & CO.:

"Cosmos, the Soul and God," by Charles London Arnold, M. A. 297 pp. Price, $1.20, net.

"Langford of the Three Bars," by Kate and Virgil D. Boyles. 278 pp.

UNIVERSITY OF CHICAGO PRESS:

"Crocus and Wintergreen," by Helen Ekin Starrett and Frances Ekin Allison. 96 pp. Price, $1, net; postage, 6 cents.

"A History of New England Theology," by Frank Hugh Foster. 8vo, 566 pp. Price, $2.50.

"The Investment of Truth," by Frederic E. Dewhurst. 274 pp. Price, $1.25, net; $1.37 postpaid.

AMERICAN UNITARIAN ASSOCIATION PRESS:
"College and the Man," by David Starr Jordan. 78 pp. Price, 80 cents, net.
"Concerning Life," by George Dimmick Latimer. 190 pp. Price, $1, net.
CHARLES SCRIBNER'S SONS:
"Studies in the Book of Job," by Rev. Francis N. Peloubet, D. D. 116 pp. Price, $1.
"The Dawn of a Tomorrow," by Frances Hodgson Burnett. 156 pp.
"The Bible as English Literature," by J. H. Gardiner. 402 pp. Price, $1.50, net.
"The Tides of Barnegat," by F. Hopkinson Smith. 422 pp. Price, $1.50.
"The Social Message of the Modern Pulpit," by Charles Reynolds Brown, D. D. 293 pp.
LONGMANS, GREEN & CO.:
"The Temple of Love," by Ernest Newlandsmith. 77 pp.
PURDY PUBLISHING COMPANY:
"Spiritual Law in the Natural World," by Elve. 172 pp. Price, 50 cents. Paper cover.
DUFFIELD & CO.:
"The Spirit of Labor," by Hutchins Hapgood. 410 pp. Price, $1.50, net; postage, 14 cents.
BENJAMIN R. TUCKER:
"The Ego and His Own," by Max Stirner. 506 pp.
JOHN W. LUCE & CO.:
"The First True Gentleman," foreword by Edward Everett Hale.
SIUHA SARVADHIKARI & CO., CALCUTTA:
"The New Spirit; Selections from the Writings of Bipinchandra Pal." 258 pp.
GEORGE BELL & SONS:
"Sonnets from the Portuguese," by Elizabeth Barrett Browning.
FORBES & CO.:
"The Truth About the Congo," by Frederick Starr. 129 pp.
HOUGHTON, MIFFLIN & CO.:
"New Chronicles of Rebecca," by Kate Douglas Wiggin. 278 pp. Price, $1.25.
THE WESTERN LITERARY PRESS:
"Orpheus Today," by William Norman Guthrie. 335 pp.
MRS. ANNA AUGUST GASKELL:
"Organic Evolution: A Sketch," by Mrs. Anna Augusta Gaskell. Price, $2.

Notes

FROM THE TWENTIETH CENTURY ASSOCIATION, edited by Andrew S. Draper, Commissioner of Education for the State of New York, I have received a very peculiar volume, entitled "Self Culture for Young People." It contains a lot of splendid material, to inspire our young people with a love for the Republic. Among the contributors are Theodore Roosevelt, Edward Everett Hale, Carroll D. Wright, George F. Hoar, President Jordan, Felix Adler. The contents are brief and able portraitures of the most efficient of our nation builders. Of course a few of these articles are slightly infused with hero worship, but the book is most admirably adapted to do a work which has been too long neglected. We are not Americanizing our boys and girls. They do not know their own history. They are living too much in today.

FROM THE MACMILLAN CO. I have "The Long Road," by John Oxenham. Nothing written by Oxenham is dull or shallow. This is a thoroughly interesting novel, but horribly painful. It gives us a picture of Russian tyranny that is haunting.

FROM PUTNAMS I am in receipt of a superb volume, entitled "Romance of the Italian Villas," by Elizabeth W. Champney. This volume is as readable as it is beautiful. I do not know of a novel that has been recently printed more fascinating—and at the same time instructive. I never traveled in better company.

From Putnams I get also "Cathedrals and Cloisters of the South of France"—in two volumes, by Elise Whitlock Rose and Vida Hunt Francis. The makers of this book have spent many years wandering around France, and they give us here the most delicious taste of unspoiled France—the real unexplored features of that beautiful country. The books are full of rare old bits of information; but never dry research. The illustrations are perfect and abundant. About one-half of each volume consists of reproduced photographs. These two volumes with the preceding one constitute most elegant presentation books. However, they are not intended just to lie on the table to look at.

From the same house I get two novels, the "Sword of Wealth," by Henry Wilton Thomas, and "The Country House," by John Galsworthy. The latter of these books is the abler, but I do not like it. It is full of the unwholesome, and what I cannot help considering the unnatural—even for an English country house. "The Sword of Wealth" will probably interest a large class of readers, and I have spent a couple of hours on it not begrudgingly.

From The Macmillan Co. I have received Dean L. H. Bailey's last book "The Evolution of Our Native Fruits." It is, like nearly all of Mr. Bailey's books, rather a set of studies than a completed treatise. And there is considerable difference in the value of the different chapters, or sections rather, for they do not fit together very closely. It is a volume of history largely, but we need a great deal more plant history. We human beings would not be able to exist on the earth only for the help and coöperation of some families of plants, like the rosaciæ. In this family we get our apples, pears, plums, cherries, peaches and nearly all our garden berries; in fact we get nearly everything Dr. Bailey discusses in this book. He has a very valuable chapter on the American Plums and Cherries, and another on the American Grape. You cannot go to this book, however, to find more than a fraction of the work done by American pomologists and horticulturists. It does not discuss fruits originating in other countries. Some exceedingly delightful reading is to be found in his prefacing chapter, which contains a great deal of biographical literature concerning the leaders in fruit development. You need the book, and having bought it, you will feel all the more your need of a more complete volume on the evolution of foreign fruits in America. Then you will have to send to T. V. Munson, of Dennison, Texas, to get his monographs on native grapes and his catalogue of his own cross-breds. Mr. Munson is one of our heroes of horticulture—a real scholar as well as worker.

I am in receipt of "Some Problems of Existence," by Norman Pearson; published by Edward Arnold, London, and imported, I think, by the Scribners. Here is just the book for UNITY readers. The chapters discuss "Our Immortality," "Before Birth and After Death," "Animal Immortality," "Spirit and Matter," "Right and Wrong," "The Sanction of Morality," "The Sense of Sin," "Free Will, Determination and Morality," "The Possibilities of Prayer," and a few more on similar cumulative topics. Every chapter is crowded full of interest. His fundamental postulates are (1) The existence of a Deity, (2) The immortality of man, (3) A divine scheme of evolution, of which we form part. With these postulates he attempts a philosophy and a religion that will be acceptable to science.

Here comes something fine from the same publishers. It is a volume by Charles Hare Plunkett. It is entitled "The Letters of One." It cannot be reviewed; it can hardly be described. It contains a lot of beautiful life, noble aspiration; and, from a literary standpoint, it is excellent.

Dr. Starke's views on alcohol have been discussed

a good deal among his professional brethren. They have been published in this country by G. P. Putnam's Sons, and you can now read for yourself the very best thing that can be said for the moderate use of alcohol. If there is ever to be a scientific sanction for the temperate use of this almost universal element, here we have it. In the face of the fact that drunkenness is the raging sin that eats up the flower of humanity, I think we shall lay the book down, reversing the Doctor's decision, by saying, alcohol *is* a poison and *not* a nutrient or a luxury. Half the United States is already in favor of prohibition, and even the makers of whiskey are giving up the saloon. We shall probably get our heads up out of incipient civilization by some other means than adopting alcohol, or hugging it any closer to our daily lives.

From the same house I find on my table a charming little book entitled "On the Great American Plateau," by Mitchell Prudden. The book consists of wanderings among the canyons and buttes, and in the lands of the cliff dwellers. It blazes the way for a lot more of our young fellows to spend a useful year or two studying American antiquities.

Also from the same house I get what will please every UNITY reader, "The Social Gospel," translated from Adolf Karnack. There is here a decided drift toward the coöperation, if not union, of the church and the school. The criticism of modern education constitutes a splendid chapter. I think you will not miss it if you get this book—in fact I think you will scarcely be willing to be without it.

From Funk & Wagnalls I get "The Blue Book of Missions for 1907," edited by Rev. Henry Otis Dwight. Brother Dwight has an LL. D. attached to his name; which is more than Jesus had. Think of Daniel Webster or Edward Everett or Abraham Lincoln trailing a lot of capital letters. The book is a very admirable compend of the work done by the aggressive forces of Calvinism. Unfortunately it has not always expressed the generous, sympathetic, kindly world-love of the Golden Rule, the Parables, and the Lord's Sermon on the Mount. What a wonderful and magnificent result if all this moral power had been placed for the simple purification and elevation of the peoples of the world on the basis of human brotherhood.

From the same house I get "Balm in Gilead," by Florence Morse Kingsely. It is not a particularly bad book. E. P. POWELL.

"How Doth the Simple Spelling Bee." *

A little book of mostly nonsense with an occasional keen witticism, comes from the pen of Owen Wister. When one has nothing better to do he can enliven a blue Monday and perhaps increase his appreciation of the courage of one who advocates spelling reform, by joining the company of Masticator B. Fellows and his reformers who solemnly assert:

> "It ought to be your custom now
> To simplify and spell plough plow:
> Therefore write quickly on your cuff
> From this day forth to spell tough tuff,
> A third must follow these first tu,
> So you will always spell through thru,
> Nor in the midst of things leave off,
> But joyfully now make cough coff;
> By this time you must clearly noa
> Dough can't be doe, do, dow, but doa."

C. A. O.

*"How Doth the Simple Spelling Bee," by Owen Wister. 99 pp. Price, 50 cents. The Macmillan Co.

"Langford of the Three Bars."*

Those who enjoy a thrilling story with numerous dramatic settings and a generous number of hairbreadth escapes, will welcome most heartily the recent issue of McClurg & Company under the above title. The hero who gives his name to the volume is eminently a man to follow, a high born soul of courage and faith, a loyal friend, a true lover, well worthy of the high spirited girl for whom he dared much in order to win. The four full page illustrations are well conceived and executed and the volume is one to attract at sight and then to cling to without release until read through. This much seems likely to be agreed to by most reviewers—but we cannot stop here. As a whole the plot is impossible, even with the published assertion that it is based on the true story of Jack Sully who operated in Lyman County, South Dakota, in 1900-1901. When a prisoner is convicted of the one unpardonable crime in a ranch country—that of stealing cattle (or horses) and obliterating the brand, and in the midst of a court and room filled with armed ranchmen as well as judge jury, escapes from the sheriff, leaps over a table, opposed only by a girl reporter, grapples with and vanquishes the sturdy hero, escapes to the window which he breaks, leaps out and again grapples with and overpowers another strong cowboy, and finally runs off with never a shot fired or a man enough awake to protest—when this is done in a "cowboy" story one is inclined to say the author never saw a cowboy. There are several dramatic settings equally reasonable in this book. We give space to it merely to inquire whether any degree of reasonableness, any relation to truth, is necessary in good fiction. A good fairy story is admirable, but fiction that is false to life is as censurable as any "dime novel." C. A. O.

If we are depressed by our sense of weakness, Christ reveals to us a God of power. If we cry "Impossible" we are at once reminded that when the human will is linked with God all things become possible. The wind is blowing and the sea is rough and many a man today cries out in terror, but he who believes in the omnipotence of God can look undismayed in the teeth of the fiercest tempest. The earth is filled with human wrath, but God can compel the wrath of man to praise him. In spite of all appearances righteousness is stronger than iniquity, truth is mightier than error, love will finally conquer hate. Even when truth is on the scaffold and wrong is on the throne the Christian heart is not undone, knowing that some day, somewhere, all will be well.—*Charles E. Jefferson, D. D.*

The Power of Will

> There is no chance, no destiny, no fate
> Can circumvent, or hinder, or control
> The firm resolve of a determined soul.
> Gifts count for nothing; will alone is great;
> All things give way before it soon or late.
> What obstacle can stay the mighty force
> Of the sea-seeking river in its mighty course,
> Or cause the ascending orb of day to wait?
> Each well-born soul must win what it deserves.
> Let the fool prate of luck. The unfortunate
> Is he whose earnest purpose never swerves,
> Whose slightest action or inaction serves
> The one great aim.
> Why, even Death stands still,
> And waits an hour sometimes for such a will.
>
> —*Ella Wheeler Wilcox.*

*Langford of the Three Bars, by Kate and Virgil D. Boyles, 278 pp. A. C. McClurg & Co. $1.50.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Of Local Interest.

For some unknown reason our watchman on the high tower failed to send the usual telegraphic reports to UNITY office this week, and great fears are entertained for his safety. It is not yet apparent whether strange news has induced an emotional insanity and the watchman has become a wanderer, or whether an airship landed at the tower and some of many possibilities have resulted. As we go to press a few newspaper clippings are inserted in this column by the printer's roustabout.

A Murderer Is "Not Guilty."

The "unwritten law" has availed to secure the acquittal of ex-Judge Loving, who was on trial last week at Huston, Va., for the murder of a young man whom he believed guilty of criminal assault on his daughter. Of course the plea of the lawyer was emotional insanity, but to the man on the street it looks a great deal like the common, ordinary uncontrolled anger which in a smaller boy would be treated with a well-merited spanking. We do not minimize the heinous crime with which the young man was charged, but there would be little safety for any government where respect for law was permitted to lapse so easily or a quondam wearer of the legal ermine permitted to murder in cold blood with impunity. Such a verdict seems a very caricature of justice.

Koreans at The Hague.

The even tenor of dignified discussion by the international representatives at The Hague, was interrupted last Saturday by the arrival of a deputation from Korea with a formal protest against the ignoring of Korea in sending out invitations to the Peace Conference, and also a protest to The Hague against the alleged violation of Korean sovereignty by Japan. President Neligof of the Hague Conference declined to grant the deputation an audience, saying that the government of the Netherlands had issued the invitations. The deputation will now appeal to the Netherland queen for admission to the conference.

The Haywood Trial.

According to recent dispatches by Luke Grant, representative of the Record-Herald, who has been making splendid reports from the very first, the Haywood trial at Boise City is losing local interest and dramatic setting. Recent witnesses have attempted to show the existence of a plot on the part of the mine owners to destroy the Western Federation through the service of the Pinkerton agency. Relatively little has been adduced which seems seriously to challenge the testimony of the star witness for the prosecution, Orchard of many murders.

Message from Japanese Merchants.

At a joint meeting of seven chambers of commerce held in Tokio June 29 an address was adopted to the principal chambers of commerce of America and also a special address to President Roosevelt. Both addresses are exceedingly friendly in tone and on the whole optimistic, but one sentence in the message to the President seems indicative of the general feeling: "While highly appreciating your unremitting efforts in the cause of justice, we humbly think that if such abuses [as at San Francisco] are allowed to continue the development of commerce based upon the friendly relations of two nations may be eventually retarded."

The Future of Corporations.

If any one has supposed that recent legislation and prosecution of corporations would eliminate this method of commercial enterprise a study of the June record will happily undeceive him. In the states of Maine, New York, New Jersey, Delaware and Massachusetts new companies, with a capitalization of one million dollars or more, were incorporated during the month of June to a total capitalization of $229,700,000. In May of this year the capitalization was $123,000,000, and in April less than $100,000,000. In June, 1906, the month's record was about $220,000,000. In June, 1905, the total capitalization of new incorporations was $188,000,000, and in June, 1904, was only $70,400,000. In only one month within the past year, December, 1906, when the aggregate was $239,500,000, has the total capital of new incorporations been as great as in the month just past. According to the report in the *New York Commercial* the quality of the record, at least from the standpoint of commercial strength and safety, is fully as high as the quantity is great, and indicates a condition of unapproached business stability. The assertion of a recent writer that President Roosevelt is the most popular man in Europe because by his attack on corporations he has eliminated American competition, seems as little justified as the assertion of other observers that recent enforcement of law and diminution of railroad profits would mean a financial panic.

Revision of Customs Laws.

Secretary Cortelyou achieved considerable reputation in the reorganization of the postoffice department, but there were many doubts expressed as to his fitness for the treasury portfolio. Aside from his more important action in great financial problems the recent investigation of the customs service resulted in a thorough overhauling of the complicated machinery for the collection of duties, and a determination to "make the custom service less unpopular" has resulted in radical changes which will be welcomed by all who have occasion to go abroad. Undoubtedly strictness is required so long as the tariff law remains, but the methods hitherto in vogue have been as foolish for a business administration as they seemed intolerable to travelers. Some improvement in this regard is at hand.

Practical Training in Theology.

The Harvard Summer School of Theology seems likely to prove of increasing value and importance to the church and the ministry. The present course on "The Relation of the Ministry to Social Ethics" includes six lectures by Prof. Peabody on "The Approach to the Social Question," three by Prof. Ropes on the "Application of New Testament Teaching to Sociology" and a course by Prof. Shailer Mathews on "The Social Content of Christian Doctrine." Other speakers will treat "Private Property and Socialism," "The Ministry and the Labor Question," "Leading Principles of Scientific Charity" and other topics of similar importance to the minister of today, topics which were rarely ever touched upon or discussed in a theological seminary ten years ago.

National Altruism.

One of the remarkable events of international importance now being discussed in the press is the announcement made to the departing Chinese Ambassador that the state department would recommend to Congress the remission of a large portion of the $24,000,000 indemnity awarded to this government at the time of the Boxer trouble. Secretary Root informed the Ambassador that China had now paid $6,000,000 and that when $8,000,000 more has been paid the rest of the debt would be canceled, which means a principal of $13,000,000, but at present rate of payment, including interest, a total remission of many thousands of dollars. This is regarded as an indication of national character and as incidentally a practical demonstration of the friendship of this nation for the struggling Chinese Empire.

Subpoenas for Standard Oil.

United States Circuit Judge Landis sitting in Chicago has ordered subpoenas issued for John D. Rockefeller and other officials of Standard Oil commanding them to appear before him on July 6 and answer certain questions concerning the ownership of Indiana plants, upon which will depend his decision in the rebate cases now before him. At the hour of going to press Mr. Rockefeller has successfully eluded all the United States marshals, who have hunted in Cleveland, Ohio, throughout New York and up into New England. It is clear the United States officials must "make good" or admit "John D. is bigger than Uncle Sam." An incident at the Yale-Harvard boat race last week, when Mr. Rockefeller was arrested by a government official for disregarding the navigation rules, by driving his motor boat far within proscribed lines and ignoring orders to withdraw, undoubtedly adds to the popular interest in above matter.

A Newspaper Controversy.

An interesting lawsuit is now in progress between the *Chicago Tribune* and the four other newspapers, over the methods and alleged efforts of the rivals in the sale of papers through rural carriers. The *Tribune* apparently instituted the suit, charging a conspiracy on the part of the *Record-Herald, American* and *Examiner* and *Daily News* to advance the price of Sunday papers from 5 cents to 7 cents, and brought five newsdealers to Chicago to prosecute the cases. It is admitted that in some districts the price was advanced to 7 cents, whether by suggestion of Mr. Hearst and against the protest of the pious *Tribune*, as asserted, or by general agreement of all concerned, as defendants allege. Not a few facts have been established that would be damaging to the character of the *Tribune* or any other institution—did it have any interest in ethics or morals, but of course it is only "business" that is under discussion.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—Confidence in daybreak modifies dusk.
MON.—It's little at the most we can do for ours, and we must do *that* flying, or our things are flown.
TUES.—It is easier to look behind at a pain than to see it coming.
WED.—Brooks are useless in freshet time.
THURS.—The large heart requites itself.
FRI.—It is strange that the most intangible thing is the most adhesive.
SAT.—Work is a bleak redeemer, but it does redeem.

—*Emily Dickinson.*

Divine Immanence

Thou art a piece of God, thou hast in thee something that is a portion of him. Why, then, art thou ignorant of thy high ancestry?—*Epictetus.*

Pink and Blue

When she went to the party, Elizabeth Lou
Had her hair tied on top with a ribbon of blue.
But she hadn't a very good time, and I think
'Twas because of a girl with a ribbon of pink.
"For all the girls chose her, the whole evening through,
Just because she wore pink!" sobbed Elizabeth Lou.

At the very next party Elizabeth Lou
Wore a ribbon herself of a roseate hue.
But would you believe it? That same girl was there
With a bow-knot of blue tying up her brown hair.
And the very same thing proved again to be true:
"They still liked her best!" wept Elizabeth Lou.

Now between you and me, it had nothing to do
With those crisp little loopings of pink and of blue.
But one little girl wore a smile on her face,
The other a frown in the very same place.
A smile and a frown! Now which of the two
Do you fancy was worn by Elizabeth Lou?

—*Pauline Frances Camp.*

The Star Window

Andrea and Fay were next-door neighbors and best friends. Andrea lived in a square white house very much like other people's houses, but Fay's house was an old-fashioned, octagon structure. All the rooms were round, and delightful little curving stairways were found in all sorts of unexpected places. From Fay's dainty blue sleeping-room a tiny flight led up to the "den," a small room filled with many beautiful and curious things from far-away lands, belonging to Uncle Kent, who was away from home on a second voyage round the world.

In this room there was a window shaped like a star; and near it hung an electric light bulb, in which, by pressing one or another of a row of buttons, the color of the light could be changed. This was simply an electrical experiment of Uncle Kent's, but very mysterious and fascinating to the children.

One day Fay had a beautiful idea, and her eyes sparkled and danced as she told it to Andrea.

"Every night at bedtime," said she, "I will turn on the ruby light, and it will shine through the star window, across the garden into your chamber window and it will mean 'Good night! Sweet dreams!'"

"How lovely!" cried Andrea. "Fay Meredyth, how ever, ever did you think of it?"

"Oh, I heard Brother Harry telling about a man in a story-book who used colored lights to send orders to his servants," replied Fay, "and I thought how nice it would be to use the ruby light to say 'Good night.'"

"It will be just splendid," said Andrea, "and when you want to see me right off, for something very special and important that can't wait till morning, turn on the violet light, and that will mean, 'Come over.'"

"All right," said Fay, and soon they had arranged messages for the other colors.

"If we should ever have a quarrel," said Fay, slowly, "the blue light could mean, 'I am sorry.'"

"But we never could!" cried Andrea, in dismay.

So every night the ruby light shone in the star window, and Andrea knew that it was Fay's good-night message. And sometimes in the early evening the violet light would call urgently, "Come over, come over!"

And then one dreadful, never-to-be-forgotten day the two dear little best friends quarreled. Neither knew exactly how it happened, or what really was the cause, but Andrea went sorrowfully home, and for the first time in many weeks Fay sent no good-night message.

For two nights the star window was dark, but on the third Andrea woke late in the evening to find a light shining in her face. Could it be a message from Fay? She sprang up eagerly. Yes, a light was shining in the star window—the violet light, most urgent signal of all. Andrea put on her shoes and stockings and seized a shawl.

"Come over! Come over!" signaled the imperious violet light.

Andrea took a blue hyacinth from among her window plants, and slipped noiselessly down the stairs and out of the house. She ran swiftly down the shadowy garden and across the Meredyths' lawn. The door in the western porch was open, and she ran happily in, and up the queer, winding stairway, through Fay's room, and up to the den, where the violet light was still shining brightly. But in the doorway she came to a sudden stop, and her lips began to quiver with disappointment and fright, for the room was full of strangers, and Fay was nowhere to be seen.

Then some one saw the little figure in the white night-dress and trailing scarlet shawl, with the blue hyacinth clasped tightly in her arms, and in a moment the whole Geology Club was crowding round her.

"Why, it is little Andrea Wayne!" cried Fay's mother. "Tell me how you came here, darling."

"I thought Fay called me," sobbed Andrea.

"But Fay has gone to her grandmother's to stay till to-morrow night," said Mrs. Meredyth. "How could you think she called you, dear?"

"It was the violet light. It said, 'Come over,'" whispered Andrea.

"You have been dreaming, little lady," said Mr. Meredyth. "Now say farewell to the Geology Club, and I will carry you home."

Andrea handed the blue hyacinth to Mrs. Meredyth. "Please give it to Fay," she said, "and tell her it means the same as the blue light."

"Now I know she has been dreaming," laughed Mr. Meredyth, as he carried her down the stairs.

All the next day Andrea waited patiently, wondering if Fay would understand the message of the blue flower. Just after she had gone to bed a light flashed in the star window. Andrea ran to her window in great excitement.

The blue light—the dear blue light was shining brightly. "I am sorry! I am sorry!" it seemed to say.

Andrea laughed happily.

Then the light changed. "Love—love—love," said the white light.

"Oh, the dear, beautiful star window!" cried Andrea.

"Good night! Sweet dreams!" said the ruby light.

—*Louise Octavian.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE ONE THING NEEDFUL: A SOCIAL STUDY BY ELIE GOUNELLE.

Some weeks ago I gave, in these columns, extracts from a remarkable communication from "Abbé X" on the relations of Protestantism and Catholicism to the religious needs of France today. *L'Avant-Gardé,* in which that fervid appeal appeared, is the organ of Christian socialism, and is one of the most interesting journals that finds its way to our study table, by reason of its forceful presentation of certain ideals and aims that are struggling toward realization in contemporary France. The issue before me, for instance, contains a very suggestive article from the pen of Mr. Elie Gounelle on the lack in the masses of what we call the "higher needs" and the plethora of organizations for satisfying them. It is a psychological and social study of the melancholy fact that among the masses of the proletariat it is the lower desires that rule and psychic force is at their service more readily than at that of the higher reason, the moral conscience or God. "That our democracy," he says, "rapidly degenerated into timocracy, into the reign of material force or of revolutionary terror, that this threatening tyranny leads to the oligarchy of popular idols or to the empire, is what anyone with the least historic and psychologic sense may already see very clearly in France.

"The tremendous human appetite—made up principally of the lower animal hungers and thirsts—is sometimes torn by sudden flashes of idealism, gigantic impulses toward social justice. These higher hungers and thirsts, tragic in their sublimity, are for science hereditary vestiges planted in our soul by who knows what noble generations past, and for our consciousness, which goes more to the root of things, they are also and pre-eminently, inexplicable leaps, mysterious challenges of the 'God within.' Whatever their origin, these cravings exist, at least in a chosen few, and it is these that form the experimental basis, very sure but very limited, of our ethics and of our religion."

* * *

"Take the masses of the laboring classes. There are among them undoubtedly those who seek, who possess—without knowing how to satisfy them—those cravings for truth, for beauty, justice, love, holiness, which philosophers have praised, poets have sung, and prophets and apostles extolled even to ecstasy. But these, the elect, are extremely rare and it is not they who lead the proletariat—any more than the middle class. The lack of cravings is really a curse.

"Almost all the beautiful movements of recent years prove abortive for want of these noble longings."

* * *

Mr. Gounelle goes on to cite the "people's universities" and the "solidarities" as forms of social activity which have met with relatively meager success for lack of those higher cravings which were thought to exist and which these organizations were intended to satisfy. He next turns to the temperance societies. These have accomplished somewhat more, but none know better than the workers how the artificial cravings for drink and narcotics dominate modern life. "The purely negative desire for temperance is only born in a soul when one can succeed in inspiring and suggesting to it positive, higher cravings strong and persistent enough to drive out the unspeakable thirst. * * * Temperance statistics give us the small arithmetical progression, while it is the terrible geometrical progression that is shown in the progress of alcoholism. * * * Here again, though we cannot talk of defeat, we must with keenest grief admit that *very few souls have that love of temperance and purity which seems to be the absolute condition of all the other higher gifts; of wisdom, beauty, love, immortality!*"

* * *

The problem of social, ethical and religious culture for the twentieth century is stated thus:

"*It is no longer a matter of waiting for the people to come to us or to the representatives of the ethical traditions of the Gospel; the people will not come; it is no longer even a question of going to the people to satisfy the supposedly existing higher needs, as we conceive them* (thirst for holiness, for individual and social justice, for God, for life eternal); *the people will not accept or adopt our ready-made solutions.* IT IS A MATTER OF CREATING THESE CRAVINGS, OF GENERATING THEM BY DISINTERESTED,

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ABSOLUTELY DISINTERESTED CO-OPERATION. What is needed is that the desire for holiness, which for us sums up and includes all the others, should spring up spontaneously in the depths of the popular soul, and we must be there, we the humble evangelists, the delegates of disowned divinity, only to listen, learn, record and *serve*.

"What artists, what educators, what preachers must there be to be heard by our generation of the twentieth century, that bastard child of positivism and of Rome, who gaily mounts to the assault of all the old strongholds of the past—family, church, property, Heaven and God? One must have a good strong voice to make it understand what, in the *Avant-Gardé* we all comprehend, that between black materialism and red materialism, one is worth just as much as the other, they being twin brothers. If salvation was dependent on us, we should tremble with affright. Perchance the blessed laws of atavism may reawaken, after this storm, the spiritual powers dormant in souls. We may hope all to-day, since we hope in God alone."

These are but fragments of this remarkable article, which we commend to any who can get hold of *L'Avant-Gardé* of April 15, 1907. M. E. H.

Speaker—"I defy anyone in this audience to mention a single action that I can perform with my right hand that I cannot do equally well with my left." Voice from the Gallery—"Put yer left hand in yer right hand trousers pocket."

"Weel, John, how are you today?" said a Scotch minister to one of his parishioners on meeting him on the road. "Gey weel, sir—gey weel," replied John, cautiously, "gin it wasna for the rheumatism in my richt leg." "Ah, weel, John, be thankful; for there is no mistake, you are getting old like the rest of us, and old age doesn't come alone." "Auld age, sir," returned John; "I won'er to hear ye! Auld age has naething to do wi't. Here's my ither leg just as auld, an' it's quite sound and soople yet."—*The Standard.*

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